

MANKIND

Official Journal of the Anthropological Society of New South Wales

VOL. I, No. 5

AUGUST, 1932

Price: One Shilling
(Postage 1d. Extra)

PUBLISHED TRI-ANNUALLY.

Associate Editors: W. W. THORPE and KEITH KENNEDY.

The Anthropological Society of New South Wales as such is not responsible for any opinion or declaration published in this magazine, by whomsoever expressed, unless specifically stated to be so by the editors.

All communications, MSS., and proposed advertisements to be addressed to The Editors, c/o The Anthropological Society of N.S.W., c/o The Australian Museum, College Street, Sydney, N.S.W., Australia.

Persons interested in the work of the Society, and those desirous of subscribing to MANKIND, please address correspondence to the Hon. Secretary.

OBJECTS:

(a) To promote the study of Anthropology in all its branches, especially for the furtherance of knowledge concerning—

(1) The Aborigines of Australia and Tasmania; and

(2) The native peoples of the Pacific.

(b) To assist Anthropological investigation and observation in the aforesaid areas.

(c) To create opportunities for friendly intercourse and co-operation amongst all persons interested in the advancement of the science of Anthropology.

CONTENTS.

	PAGE.
Proceedings of the Society	97
Map Show Distribution of Some Western Australian Tribes, by John F. Connolly	101
"Social Divisions of the Birripai," by W. J. Enright	102
"The Meaning of Tirrikiba," by Dr. John MacPherson	102
"An Old Aboriginal Paddle," by W. J. Enright	103
"Culture of Valtapu, Ellice Islands" (A Review)	103
"Hands and Hand Marks," by W. W. Thorpe	104
"Collecting Artifacts on the Monaro and the Far South Coast," by Keith Kennedy	106
"Lake Burrill Rock Shelter Faunal Remains," by W. W. Thorpe	109
"Pygmy Implements," by Robert Turner	110
"The 'Paru Matau' of Rarotonga," by J. D. Campbell	112
"A Visit to Lavoni, Fiji," by Rev. C. W. Whonsbon-Aston	114
"A Cremation in Bali," by Carlyle Greenwell	115
Notes and News	120

Proceedings of the Society

APRIL 19, 1932.

THE PRESIDENT (Dr. Raymond Firth) occupied the chair. Mr. F. D. McCarthy was duly elected a member of the Society. The following nominations for membership were presented: Rev. David Hermann Rettick; Rev. Cosmo George Engledue Forrest-Sale;

Mrs. Elizabeth Brettlee; Mrs. Elizabeth Macpherson; Mr. John Dryden; and Dr. MacGillivray. The President then called upon Mr. E. O. Stocker to project a film depicting native life in Central Australia. The film was taken by an expedition conducted under the

hooks, from the localities he had described.

Mr. R. T. Baker then drew attention to the ingenuity of the Aborigines around Port Macquarie in their selection of the Grey Mangrove for the making of shields. He stated that this tree is unique in that a section of it splits obliquely, due to its ply-like structure. The shield is first outlined with a tomahawk, then wedges are inserted, and the section split off. Mr. Baker exhibited two of these wedges.

Mr. R. H. Goddard exhibited a series of specimens from the Kimberley region of Western Australia and the Northern Territory. These comprised several beautifully worked spearheads, charms, a rain ceremonial stone, a message stick, several bull-roarers,

and a dilly bag. Mr. K. Kennedy demonstrated the whirling of one of these bull-roarers, and Miss Mary Gilmore said that the Woradjeri tribe of the Riverina, N.S.W., when attaching the string to the bull-roarer, twisted it in such a way as to cause the implement to spin properly when whirled.

Mr. J. S. Rolfe exhibited a number of stone spear and arrow heads, scrapers, knives and a hammer stone from various eastern states of North America.

Mr. K. Cobb showed an interesting series of stone skinning knives, and some elegant ground implements possibly used for the same purpose. They were collected in the Paroo district of New South Wales.

JULY 19, 1932.

MEMBERS elected: Mrs. W. A. (Mary) Gilmore, and Dr. R. C. Winn. Nominations: H. Colton and H. R. Rabone.

It was resolved that a vote of sympathy be tendered to Mr. W. W. Thorpe, the Hon. Secretary of the Society, who was absent on account of illness.

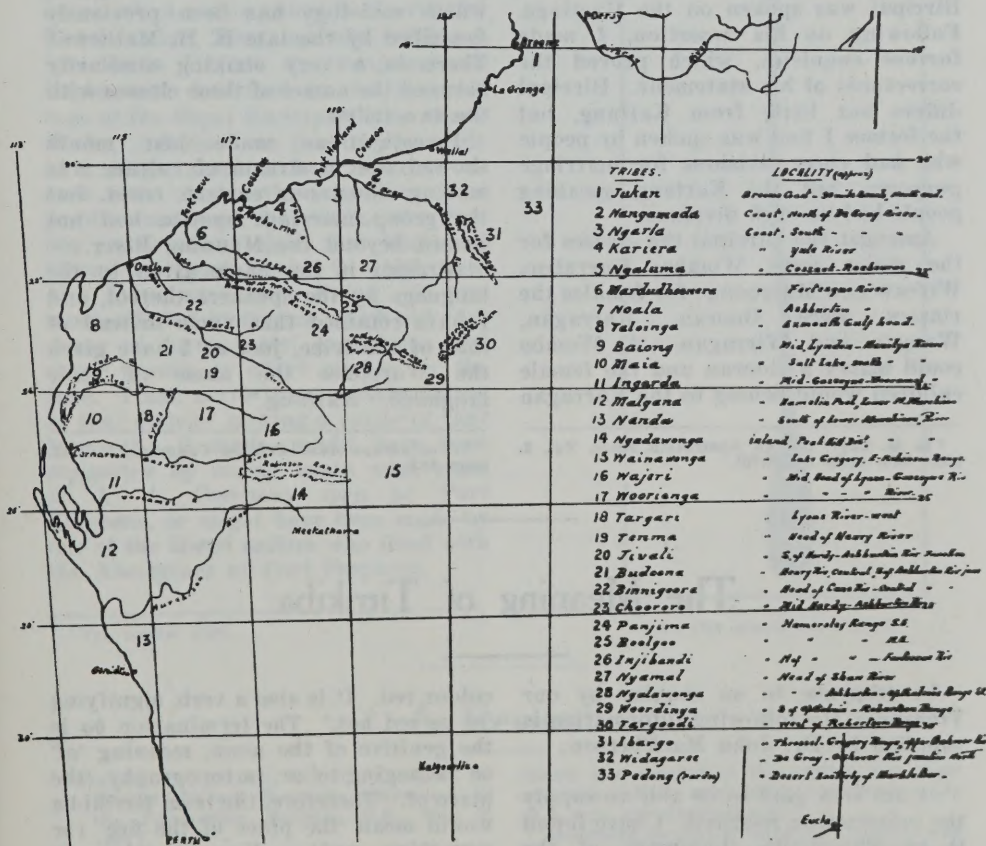
The President (Dr. Raymond Firth) then introduced Prof. A. N. Burkitt, who delivered a lecture entitled "Anthropological Wanderings in Europe," and which described his recent trip abroad. Commencing in Amsterdam, he visited Prof. Eugene Fischer (Central Institute for Brain Research), who is making detailed studies of race admixture. At King Charles University, Prague, he interviewed Prof. Matiegka, who has been working on some recently discovered skulls from Brünn. These skulls had Australoid characteristics, indicating that the race probably lived under conditions approaching to that of the Australian Aborigines. The finding of huge pear-shaped stones used by these people to

drop on mammoths caught in pits, and also the finding of mammoth remains was described by the speaker. In Vienna Professor Burkitt examined a fine collection of Tierra del Fuegian skulls. Professor Lebzelter is making a study of this race, the skull of which is almost indistinguishable from that of the Australian Aborigine. Professor Weininger, at the Anthropological Institute of Vienna, has formed a collection of Australian aboriginal skulls, and has also an extensive series of Bushman and Pygmy skulls from South Africa. Here also Professor Absolon has assembled material to trace the early history of man; this comprises skeletal remains and stone implements, and re-constructions of early types of man are being made. In Munich Professor Burkitt saw the Oldeway skull from East Africa. It is as yet undescribed, but has both Australoid and Negroid characteristics. In Munich some Ofnet skulls were also examined. They are of a round-headed type, and rather thin. The correlation of the known types of early man of

Europe is being worked at from different aspects, but until the characteristic features of the present race or mixture of races is known, comparison is difficult. This work, however, is being carried out in Europe, while in Australia a start has been made by an examination of 1,000 school children. Finally, Professor Burkitt visited Pro-

fessor Senzi in Rome, close to where a Neanderthal skull of a singular type has been found. Professor Senzi is making a detailed study of it.

A discussion took place at the end of the lecture, and then the President moved, and Dr. Wardlaw seconded, a vote of thanks to the speaker, which was carried by acclamation.



DISTRIBUTION OF TRIBES IN WESTERN AUSTRALIA.
Nos. 1 to 13, Uncircumcised Tribes of the Coast; Nos. 14 to 33, Circumcised Inland Tribes.
This plan was built up by Mr. John F. Connolly, of Perth, W.A., from various notes together with his own observations and that of others.

Social Divisions of the Birripai

(By W. J. ENRIGHT.)

IN July this year I visited Wanchope, New South Wales, and discovered that there were still four Aborigines living who spoke Birripai.¹ That language was, I learnt, spoken from Rolland's Plains and possibly the Macleay River to the Manning River. Previously I had held the opinion that Kattang was the language of the Aborigines as far north as Kempsey. Professor Radcliffe-Browne, however, stated that Birripai was spoken on the Hastings. Following on his assertion, I made further enquiries, which proved the correctness of his statement. Birripai differs but little from Kattang, but the former I find was spoken by people who had class divisions for marriage purposes, but the Kattang speaking people had no such divisions.

Amongst the Birripai the classes for the males were Wombo, Kurraboo, Wirraw and Murroong; for females the classes were Gooran, Karragan, Wangan and Wirragan. A Wombo could marry a Gooran and the female children would belong to the Karragan

class, but the male children to the Murroong class. If the mother died, the children would belong to the father's class.

A Kurraboo would marry a Wirragan and the female children would belong to the Gooran class, but the male children to the Kurraboo class.

On the north the tauri of the Birripai joined that of the Kumbangerai, whose sociology has been previously described by the late R. H. Mathews.² There is a very striking similarity between the names of these classes with the two tribes.

Investigations made last month showed that a stream of culture was moving down our eastern coast, but the group marriage system had not passed beyond the Manning River.

Birripai is the name given to the language by the speakers thereof, and I have retained that name instead of that of the tribe, just as I have given the Warrimee the name of their language, "Kattang."

¹ E. M. Carr, on the Australian Race, Vol. 3, page 338, calls it "Bripi."

² *Proceedings Aust. Science Congress*, Vol. 11, page 488.

The Meaning of Tirrikiba

IN response to an inquiry by our Treasurer, the following information is supplied by Dr. John MacPherson:

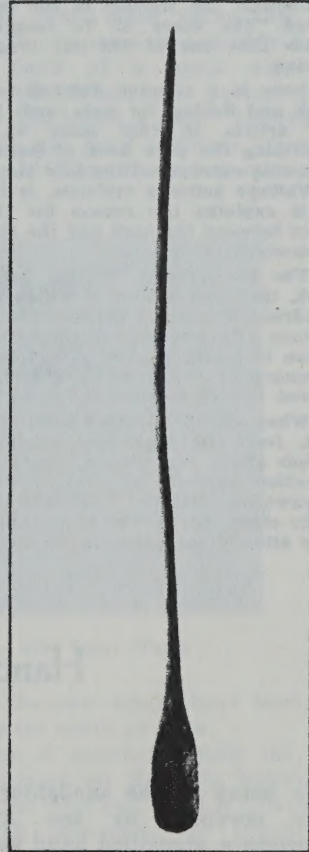
"I am very glad to be able to supply the information required. I have found it in Threlkeld's 'Language of the Aborigines of the Lower Hunter and Lake Macquarie' (1834). Ti-ri-ki signifies 'the flame of fire,' also the

colour red. It is also a verb, signifying 'to be red hot.' The termination *ba* is the genitive of the noun, meaning 'of' or 'belonging to' or, in topography, 'the place of.' Therefore, the term tirrikiba would mean 'the place of the fire' (or something red). Your word only differs in having an 'e' instead of an 'i.' In the same area is Tul-ki-ri-ba—'a place of brambles' (tul-ki-ni)."

An Old Aboriginal Paddle

(By W. J. ENRIGHT.)

THE paddle shown in the illustration was dredged up by Mr. H. Legge of Bombo Point, Myall Lakes, in two feet of water, where he was dragging for prawns. It is of native pear (*Xylocarpus pyramidalis*) wood and apparently had been made with stone tools. The handle is five feet four inches in length, and seven-eighth of an inch in diameter. The blade is eight inches in length and four inches in width. I never saw a native canoe in the coastal districts, but Tony, an old full-blood who made for me the weapons and implements described in the *Proceedings of the Royal Society of New South Wales*,¹ informed me that it was made of a single sheet of bark fastened at each end. About the same time that paddle was found, the remains of a dug-out canoe about eight feet long and fifteen to eighteen inches in width were also found at Bombo Point. It was much affected by borers, which old residents of forty years' experience had never known to affect timber on the lake. I had never heard of Aborigines in that district making a canoe of that type, and if made, might have been suggested by seeing boats with some of A. A. Company men at Port Stephens, or might have been made by one of the Maori sailors who lived with the Aborigines at Port Stephens.



An Old Aboriginal Paddle.

¹ Vol. xxxiv, 1900.

A Review.

"CULTURE OF VAITAPU, ELLICE ISLANDS," by Donald Gilbert Kennedy (*Memoirs of the Polynesian Society, N.Z.*, Vol. 9, 1931).

The writer deals comprehensively with customs and material culture of the island of Vaitapu. He notes that the general characteristics of the inhabitants of this

island are essentially Polynesian, but their material culture and social organization are of a very low development.

According to native tradition, Vaitapu was first settled by Telematua, who came from Samoa. His grandson, Silanga, journeyed to Tonga, and brought back a Tongan wife. The writer has worked out two genealogical

tables; one, from five families of the present day, goes back to Telematua, and gives fourteen generations. The other, from a single family, goes back to Silanga and his Tongan wife, and counts eighteen generations. These two tables place the date of the first settlement of the island between 300 and 400 years ago.

Amongst the legends in the book is one called "The Story of Te Lamilo," which states that one of the *tui tongas* was a woman.

There is a chapter devoted to the *palu* hook and fishing for *palu*, and, in view of the article in this issue of MANKIND describing the *paru* hook of Rarotonga, the following excerpt, telling how the *palu* hook of Vaitapu actually operates, is interesting, as it explains the reason for the narrow space between the barb and the shank found on many of them:

"The construction of this peculiar fish-hook, the development of which took many hundreds of years, is explained by the native makers with reference to their theory of its action in taking a *palu*. The following is a summary of the more reasonable opinions offered in this connection."

"When the *palu*, attempting to take the bait, feels the resistance of the line, he wheels about, and tries to carry it off in a direction opposite to that resistance, i.e., downwards. (Here, it should perhaps be made clear that neither hook nor sinker is ever allowed to approach the bottom.) The

fisherman takes the strain on his line, but does not haul in. The *palu*, struggling to overcome this resistance, gradually forces the angle of his jaw or, perhaps, the lower jaw itself, through the clearance between the barb-point and the shank of the hook. Then, finding the bait in his throat and being still unable either to swallow it or to carry it away, he attempts to free himself of it by throwing his head upward. This action causes the barb-point to penetrate either the gills or the tissues of the floor of the mouth. The fisherman, feeling the release of the first strain, immediately begins to haul in quickly. The whole of the barb-leg then follows the barb, and the jaw-bone slips into the crotch between the legs of the hook. Now, at irregular intervals, the *palu* resists with such vigour that it is impossible to draw in the line more than an inch at a time. At times he lies for several minutes as a dead weight on the end of the line and allows himself to be hauled in steadily, while frequently he swims upward so quickly that it is difficult to keep a strain on the line. It is on these last occasions that he would be able to shake his head off the hook if it were not for the transverse barb with its very narrow clearance."

Other chapters deal with fishing for bonito, catching king-fish by means of a noose, netting flying-fish, canoe making, the words of Vaitapu songs, religion, medical lore *et cetera*. The book is well illustrated, and every student of Polynesia should add it to his library.—K.K.

Hands and Hand Marks

(By W. W. THORPE.)

IN many of the sandstone shelters once occupied by the Australian Aborigines, stencilled hand marks may be seen. They are produced in the following manner: The extended hand is placed against the smooth moistened rock surface, and powdered material is violently blown from the mouth along the outline, the space between the fingers and elsewhere becoming covered with the pigment. For white outlined figures pipe-clay was employed, whilst for red ones ochre or human blood was used.

The existence of the symbolical hand on rocks and caves in all parts of Aus-

tralia has attracted great attention. The hand is usually in an uplifted position and seldom horizontal, and in many places a large series is portrayed. When questioned on the subject the Aborigine is usually evasive; one elderly man admitted that they were placed in the shelters to "frighten people away." It is believed, however, that they are zoned with white in the rock-shelters to ward off death, and red to protect them from the "evil eye." In this connection, a somewhat analogous custom obtained amongst the blacks of Gippsland, Victoria. The severed hand of a dead man was sus-

pended under the armpit, and was said to warn the wearer of any danger by immediate pressure on the ribs.

Some of the caves once occupied by the men of the Upper Palæolithic or Old Stone Age contained stencilled hands. At Gargas, in the French Pyrenees, as many as one hundred and fifty examples occur, both stencilled and impressed, most of them showing amputated fingers.

Stencilled hands have been discovered at Espiritu Santo, in the New Hebrides. This occurrence is rendered

stance, a red hand on a Sioux blanket lets the world know that the owner has wounded an enemy, while a black hand signifies that the warrior has, in some way, been unfortunate. Amongst another tribe a yellow hand on the breast of a brave indicates that prisoners have been taken by the bearer. The impress of a muddy hand on the flank of a horse signifies, amongst the Winnebago people, that the rider has killed a man. Impressed red hands are very common amongst the ruins of Yucatan, and their occur-



Stencilled Hands in Rock-Shelter, Glenbrook, New South Wales.

more interesting for the reason that in this South Sea island a modified form of the boomerang is used today.

The cult of the red hand, either stencilled or impressed, is (or was) world wide. It occurs in Egypt, Palestine, Arabia, India, Babylonia, Phœnicia, and its traces have been found amongst the ruins of Mexico and Central America. Speaking generally, it is supposed to record some mystic ceremony to symbolize an ancient deity. Amongst the Red Indians it denoted supplication to the Great Spirit, and in Mexico it was a symbol of power and strength.

The North American Indians also render it in different colours, each having a given significance. For in-

rence in the new world have been recorded as far south as Peru.

In parts of Southern India the red hand is placed on Brahmin houses to ward off the "evil eye," and is variously styled the protective or beneficent hand. Amongst the Semitic people it typifies Divine Right. The Arabs paint red hands on the lintels and columns of their houses for the purpose of driving away envious people. In other parts of the East, white hands are painted over the windows and doors for the same purpose. The people believe that if anyone looks at them with envious eyes they will fall ill or lose something; and they become angry with any person who looks admiringly at the horses or camels, fearing he

should cast the evil eye of envy on them. Amongst the Jews of Tunis many representatives of a bleeding hand have been noticed by travellers. It is believed to be a local token of brotherhood or good fellowship. All through the East the hand is regarded as a symbol of power, and in the Bible the power of God is recorded as a "strong hand and a stretched-out arm." The red hand in ancient Ireland was a symbol of good luck known as "lann dergerina," or red hand. In India today it is a symbol of Shiva.

As the hand is a member peculiar to man and associated with his work and

worship, it is not remarkable that it should ultimately represent man himself. In this connection the hand is used to seal compacts, and we are apt to refer to this member in such expressions as "close-fisted" or "open-handed." Factory operatives are often referred to as "hands," and manual signs are given and recognized in many fraternal societies. We are often called upon to express our approval or disapproval by a "show of hands" in the place of oral declaration, and when a suitor seeks a bride he asks for her "hand" in marriage.

Collecting Artifacts on the Monaro and the Far South Coast

(By KEITH KENNEDY.)

LAST April, under the management of the Rev. A. J. Barrett, of Bombala, the writer undertook a lecture-recital tour of the Monaro District, and that part of the South Coast around Pambula and Twofold Bay. The lecture-recitals were given in the evenings at various towns, while the rest of the time was devoted to exploring old aboriginal camping grounds and middens.

Hunting for stone implements on the Monaro tableland requires a different technique to that employed on the coast. Here there are no mounds of broken shells to mark where the former owners of the land camped and feasted, so there is no guide as to where to look. The best method for locating old camping grounds is for the collector to imagine himself in the position of the Aborigines looking for a suitable spot to camp, and, on seeing such a place, make an examination of it. Likely places are: hills overlooking a river, rising ground near swamps where food could be procured, boulders and outcrops of rock that would provide

shelter from the wind, under old trees, and on smooth patches of ground where it would be possible to lie down in comfort. It takes a keen eye to pick out artifacts from the jumble of frost-chipped stone found practically everywhere—usually a few pieces of foreign stone are the only indication that the blacks had occupied a place—but after a certain amount of practice we became fairly proficient at it.

Monaro is a corruption of the aboriginal word "Maneroo," and in early records it is spelt the latter way. According to accounts handed down by the first settlers it seems that the blacks did not live permanently in the district, but came up from the coast every summer on hunting expeditions, and to feast on the bugong moths. That is probably the reason for the not too plentiful number of artifacts to be found, for the blacks, being mostly on the march, must have had little time to make implements and weapons. Those would have been already made on the coast in readiness for the trip inland.

We commenced operations at Bombala—a word meaning in aboriginal language "Meeting of the Waters." There are several spots on the hills around this town where artifacts can be picked up, and, during the last few years, Mr. Barrett has sent many specimens to the Australian Museum. This time we found a fair number of scrapers, some with secondary retouching, but there was nothing of importance.

The next day we motored in a north-westerly direction, past the Snowy River, until, after covering a distance of about 45 miles, we came in sight of Maffra homestead. Close by was a shallow lake with an outcrop of rocks on the bank that seemed a possible place for the site of a blacks' camp. This proved correct, for a "plane" stone, some un-retouched flakes, and an "anvil" stone were found. We then turned northwards to Cooma, then, once again in a north-westerly direction, crossed the divide that separates the inland river system from that of the coast, and came to Adaminaby. The following morning we went up on to a hill behind the town, from where a distant glimpse of Mt. Kosciusko was obtained. No artifacts were found here as time did not allow a thorough search.

Back over the divide and through Cooma we turned south, and, about three miles north of Rock Flat, passed a rocky ridge near a small creek. It looked like a suitable place for the blacks, owing to its commanding a view of the surrounding country, and being in proximity to water, so the car was stopped, and we got out and explored. The ridge was of granite, and chips of that material broken off by the action of frost were scattered about in profusion. Amongst them, however, were many artifacts of foreign stone consisting of scrapers of various shapes and sizes, a flake with a serrated edge like a miniature saw, a broken chipped-back point (knife) of the Chatelperron type, and a broken pounder. The latter was a water-worn

pebble with the usual abrasions indicating that it had been employed for pounding and striking. One end had been flaked off, giving it the appearance of a pebble-axe, but this had obviously been done accidentally, as the edge so formed was unsuitable for cutting.

Leaving the ridge we came to Rock Flat, where, at the base of a picturesque outcrop of white rock, is the spring from which is drawn the mineral water known commercially as Koomah spa. The locality was barren of artifacts, so, after taking a drink of the water, we travelled on to Nimmitabel (abo. "Source of Many Streams"), and from thence back to Bombala.

Our next town was Cathcart, ten miles to the east of Bombala. Around Cathcart is a system of swamps that are gradually drying up. We found stone implements close to Dragon Swamp, but they were scarce. Somewhere in the vicinity there should be a fair-sized camping ground, for the swamps must have provided an abundance of suitable food for the blacks.

Bibbenluke (abo. "A Big Look-out"), the next place we visited, is nine miles from Bombala and situated in an extensive open valley. Before descending from the hills a bird's-eye view of the country for miles around is obtained, and that is probably the reason why the valley was so named by the blacks. Although we searched diligently on several of the hills on its western side we had no luck.

The following day we headed for Brookfield Afforestation Camp at Mila, where land is being re-forested by prisoners. Turning off the main road the track passed through thickly timbered country, which grew more mountainous as we proceeded. There were nine gates to open and shut between the various selections, which rather slowed us down, but we reached the camp in time for dinner, and in the afternoon gave a lecture-recital to the prisoners. In past years Mr. Barrett has gathered a number of stone axe-heads and other implements in this

district, most of which are now in the Australian Museum.

We returned to Bombala and from there travelled southwards, twenty-five miles, to Delegate. Five miles to the north of that town is a hill on which Mr. Barrett has at different times found a number of artifacts, so we gave it a search. A well-made scraper and a few chips were our reward. Delegate is close to the border between New South Wales and Victoria. On the Victorian side looms Delegate Hill, which gives its name to the town. Reaching an altitude of 4,283 feet above sea-level, it is really a mountain in spite of its name, and is a prominent land-mark for many miles around. According to information supplied to Mr. Barrett, the word Delegate is a corruption of the aboriginal "Jelligate" meaning "A High and Lonely Place."

Leaving the town we made towards the hill, and came in sight of a gate that crosses the road, and marks the division between the two States. Here, just off the road, is the site of an ancient camp, where we gathered a fair number of artifacts, including a couple of chipped-back knives (or points), and a very heavy scraper of basalt.

Once again we returned to Bombala, and this time turned our attention to the coast. This necessitated a fifty-mile journey, which took us over the new Mt. Darrah road, down through Wyndham, and on to Pambula—a neat little township in a valley through which flows the Pambula River. Close by is a lake also of the same name, so evidently the word Pambula, which means "Two Waters," refers to the river and lake. On a previous visit two years ago we had explored the middens on the coast to the north of the river mouth, so this time we decided to push on six miles further north to Merimbula. There are two sheets of water here, divided by a peninsula which extends seawards, and this must be the reason for the Aborigines calling the locality Merimbula, which means "Divided Lake." The southern lake is now called Lake Merimbula, and that

to the north is Back Lake. Around the southern lake are several middens which were evidently feeding grounds only, as there are very few artifacts in them; but on the isthmus of the peninsula is a "workshop" of the type found inland, for it was devoid of shells. Last year Mr. Barrett found here a beautiful little chipped-back implement resembling a miniature elouera and made of rock crystal, also a small scraper of the same material, so we naturally kept a sharp look-out in case there were any more about. We found none, however, but gathered a number of un-worked pieces of rock crystal that may have been used for magical purposes by some long dead medicine man. There were a great number of scrapers, some pebble hammer-stones, a few small cutting implements called "crescents," of the kind plentiful in Victoria, and an implement with a projecting process that could only have been employed for boring holes.

After Merimbula and Pambula we went to Eden, the seaport on Twofold Bay. There is a small midden on the wharf at Eden, and a larger one in a corner of the bay about a mile to the west. The latter stretches along the foreshore, and is a feeding ground averaging about a foot in depth. Close by on the gentle slope of a hill is the "workshop." In comparison to the great amount of broken foreign stone that the blacks had brought here, the finished implements were few—mostly scrapers. Our chief finds were a crescent, a chipped-back knife, and a massive flake scraper.

A run along the road around the bay, and a turn off through a bush track, brought us to the deserted settlement of Boydtown. This town was founded by Benjamin Boyd during the heyday of the whaling business. At that time it was thought that here would spring up a city to be an outlet for the Monaro District, but, alas for human hopes, at the present day there is not a single person living there. The ruins of the so-called Boyd's House,

which was in reality an hotel, stands on the remains of what appears to be a small midden; but there were no artifacts or broken stone in it. Benjamin Boyd can claim a kind of relationship with the science of anthropology, for he was afterwards killed by natives in the Solomon Islands.

Returning to Eden we thought that the northern head of the bay offered prospects of being favourable as a collecting ground, but we missed the road and came out near the cliffs opposite Bullara or Lennard Island. There was a small midden amongst the scrub of melaleuca that grows on the top of the cliffs, and we found a few implements, then returned through the bush track to the main road.

A few miles further north we again turned off the road, and wended our way through Broadwater Afforestation Reserve, which is not far from Pambula. Coming to a long beach we followed a track parallel to it until our way was barred by a small creek. The car could go no further, so we got out and proceeded on foot to a headland opposite a rocky island that, when viewed from certain angles, has the appearance of a stack of hay, and has been given the appropriate name of Haystack Rock. Its aboriginal name is Loalla. The top of the headland was covered with midden material, but unfortunately for us it was overgrown with grass, so we were only able to collect around the edges of the cliffs

where it had become denuded. From the headland we had a glorious view of the coast-line. To the south was the long white beach past which we had come; seawards the Haystack Rock seemed to float in the blue ocean; while to the north stretched Pambula beach—a long line of white at the foot of dark green mountains. A number of scrapers, pounders, and anvil stones, were taken from the edge of the midden, and, after exploring along the cliffs towards the Pambula side, we returned to the car.

This was the last midden we visited. All the collecting during the tour was done on the surface, as we had not enough time to excavate. On the Monaro I doubt if digging would bring much to light, for, being elevated country, it is being denuded, and camp *débris* would be washed away and dispersed almost as soon as deposited, leaving the stone implements near or on the surface. On the coast the middens are not thick—very rarely exceeding a foot in depth. This shallowness of midden suggests that no great antiquity can be ascribed to the aboriginal occupation of this part of the country; but this must not be accepted as conclusive evidence, for the Aborigines were in the food-gathering stage, so were wanderers, and only stayed in a given locality while the food supply lasted, therefore the midden material would be slow in accumulating.

Lake Burrill Rock Shelter Faunal Remains

AN account of the excavations has been given in MANKIND, No. 3, and some of the implements found in the rock shelter have been described in MANKIND, No. 4. The following faunal remains, identified by members of the staff of the Australian Museum, are noted:

Man: One molar tooth, a lumbar vertebra, and portion of a pelvis.

Mammals: Left half of the upper jaw of dingo. Ramus of mandible of *Macropus* sp. (wallaby?), semi-adult.

Fish: Skeletal remains of snapper (*Chrysophrys guttulatus* Cuv. & Val.) and groper (*Achærodes badius* Ogilby).

The molluscs have been derived both from the lake shores and the

ocean beach and reefs. In the rock shelter the "cockle" (*Arca trapezia* Deshayes) and the "Hercules club whelk" (*Purpurus herculeus* Deshayes) were present in innumerable quantities, showing that these formed a staple food. These two shell-fish are still numerous on the tidal flats. Other species noted were: *Polinices plumbeus* Lamarck, *Turbo stamineus* Martyn, *Turbo undulatus* Martyn, *Cymatium*

spengleri Perry, *Scutus antipodes* Montfort, *Haliotis naevosum* Martyn, *Donax deltoides* Lamarck, *Mytilus planulatus* Lamarck, *Ostrea angasi* Sowerby, *Chama fibula* Reeve, *Gafrarium quoyi* Hanley.

Thus the aboriginal did not discriminate in his choice of molluscan food, but used all the species occurring in his area.—W. W. THORPE.

Pygmy Implements

(By ROBERT TURNER.)

(This paper was read at the July, 1932, meeting of the Society.
A short discussion on it is reported in the Proceedings.)

IN searching on the aboriginal middens and old camping-grounds for scrapers, chipped-back lancet points and other implements one quite frequently comes across minute flakes which have been treated in the same manner as the larger ones. The question of the use of these pygmy tools gives us a splendid opportunity for research work. The implements here exhibited—over one hundred and thirty—all possess the essential features of a true artifact, viz., the bulb of percussion, a striking platform, and in practically all cases, secondary chipping on the back. In this collection all the implements are $1\frac{1}{2}$ cm., or 15 mm., or less, in length. They represent the middens at Lake Illawarra, the south side of the entrance, Windang, the north side of the entrance, Seven Mile Beach, Port Kembla, Corrimal, Garie, North Cronulla, Quibray Bay, Yarra Bay, Maroubra, Curl Curl, Narrabeen, Mona Vale, Palm Beach, and an inland midden at Emu Plains.

Now the question arises—what were they used for? Evans, in his book on the stone implements of England, is of the opinion that they were fastened into a piece of wood and so used for carving. But he says:¹ "Mr. Abbott disagrees . . . and thinks that many of

the flakes may have been utilized in the formation of fish-hooks. . ." These particular implements have been found in Sweden, where we know they were used for barbing spears, in Belgium, France, England, India, Egypt and Rhodesia. As nothing definite other than the Swedish spears is the outcome of research in those parts, it does not help us very much. Coming now to our own country we find that Brough Smyth says:² "The Western Australians use small splinters of quartz for making the long cuts which may be seen on almost every native. . . They also stick thin splinters of quartz, broken by their teeth, to the side of a short stick to serve as a saw." This, therefore, gives us an idea of the use to which some of them may have been put, and it helps to verify the opinion expressed by Evans. At the same time he (that is Evans) tells us that:³ "Among the Australians we find minute splinters of flint and quartz secured to wooden handles by 'black boy' gum, and forming the teeth of rude saws and the barbs of javelins." Unfortunately he does not give us any locality, but it is presumably the King George Sound district of which he is talking, so once again we are in Western Australia. N. W. Thomas.

after discussing the spears of Central Australia and the Northern Territory, generally, says:⁴ "Elsewhere we find spears with flints set in with gum to serve as barbs. . ." But here again we are without a locality. Dr. Basedow, however, says:⁸ "The River Murray tribes used to make the point of the mallee more effective by attaching to it a blade-like mass of resin, into both edges of which they stuck a longitudinal row of quartz flakes." This reference, although not bringing us to the east coast, where these specimens were found, at least brings us into New South Wales.

We now know definitely that a spear was used—the "death" spear it was called—barbed with pieces of stone. They varied from eight to ten feet in length, and at the distal end, for a distance of about eighteen inches, a groove on one or both sides was made. In this groove the stones were fixed, cutting edge forward and the blunt edge, or chipped-back, facing towards the thrower. The idea being that some or all of the stones would be left in the object struck and so cause death.

In the *Australian Museum Records* we read of the first discovery of these implements on the east coast of New South Wales:⁵ "By far the most abundant objects were flakes resembling those formerly, and still, used for making one form of barbed spear. . . the edge on one side is thick or blunt, or the stone may be flaked a little to produce a non-cutting edge. . . The implements were manufactured in great numbers as barbs for the fighting or 'death' spear. . ." With these facts before us it is only necessary to prove that the 'death' spear was actually used along the east coast of this State.

For evidence of the use of the "death" spear near Sydney we have only to turn to Captain Collins, the first Judge-Advocate of the Colony, who writes:⁶ "On the 10th December a convict, employed by Governor Phillip to shoot for him, was dangerously wounded by a native named Pe-mul-wy

[a footnote says his name was obtained from natives who visited the settlement] while in quest of game at some considerable distance in the woods. When brought in, he declared, and at a time when he thought himself dying, that he did not give any offence to the man who wounded him . . . the savage threw his spear at about the distance of ten yards, with a skill that was fatally unerring. When the spear was extracted (which was not till suppuration took place) it was found to have entered his body under the left arm, to a depth of seven inches and a half, and was armed for five or six inches from the point with ragged pieces of shells fastened in gum. His recovery was pronounced by the surgeon to be very doubtful."

"On the 22nd the man employed to shoot for the Governor expired of the wound that he received from the native. On opening the body, the spear appeared to have wounded the left lobe of the lungs, which was found adhering to the side. In the cavity were discovered some of the pieces of stone and shells with which the weapon had been armed."

This proves that such a weapon was used in New South Wales. For further references we turn to a series of articles which appeared in the *Saturday Magazine*, an old periodical, and read what W.R.G. (Surveyor Govett) has to say:⁷ "Their spears are generally from ten to twelve feet in length, frequently longer; some consist of one, others of two and the longest of three distinct pieces, which are chiefly made of 'iron-bark' wood. In the longest the centre bits are made of the grass tree, which grows like a tall straight reed, and seems very well suited for the purpose of a spear. Some spears are hooked and jagged, and since the natives have become acquainted with glass, they have taken advantage of that material, by cementing the broken sharp splints of it, which are made to jut out from the top of the spear like the points of lancets, as a substitute

for their common way of jaggling." Sir Thomas Mitchell also mentions having seen spears "set with flints."

With these facts before us I think it is possible that these small implements were used as barbs for the "death" spear. They may also have been used—set in a piece of wood—as a saw or for carving and scraping.

References.

- ¹ Evans: "Ancient Stone Implements of Great Britain," 1897, p. 325.
- ² Brough Smyth: "Aborigines of Victoria," 1878, ii, p. 520.
- ³ See No. 1, p. 277.
- ⁴ Thomas: "Natives of Australia," 1906, p. 81.
- ⁵ Etheridge and Whitelegge: *Records of Australian Museum*, Vol. vi, No. 4, p. 244.
- ⁶ Collins: "The English Colony of New South Wales" (W. & T.), 1910, pp. 104 and 107.
- ⁷ W.R.G. (Surveyor Govett): *Saturday Magazine*, No. 252, 1836, p. 27; No. 275, 1836, p. 156.
- ⁸ Basedow: "The Australian Aboriginal," 1925, p. 195.

The "Paru Matau" of Rarotonga

(By J. D. CAMPBELL, Turoa, Rarotonga.)

IN Hedley's "Ethnology of Funafuti Atoll," page 274, he figures a "palu" hook which in many respects closely resembles the "paru matau" (hook) of Rarotonga.

The "paru matau" of Rarotonga varies in length from six to fifteen inches and is usually made from a V-shaped branch of the "tiare maori" (*Gardenia taitensis*), "tiare anani" (*Philadelphus coronarius*) and occasionally from the "toa" (*Casuarina equisetifolia*) or ironwood, but the latter becomes brittle with age, and a favourite "matau" is not to be lightly thrown aside, but rather, as the teeth marks on the shank increase, becomes more valuable to its owner.

I cannot find that the root of any tree in Rarotonga has been used for the V-shaped shank, but, before the use of iron, the barb was usually made of "toa" root, and this was replaced as required.

The specimen before me, and figured by Mr. Graham, is over thirty years old.

The fork is made of "tiare anani" and a bent nail takes the place of the ironwood barb.

The short arm is well marked by the teeth of dead and gone "paru" but the new binding at the head and barb show that it was still on the active list when presented to me by its owner.

Its weight with the sennet snood is $4\frac{1}{2}$ ounces, the long leg or shank is 9

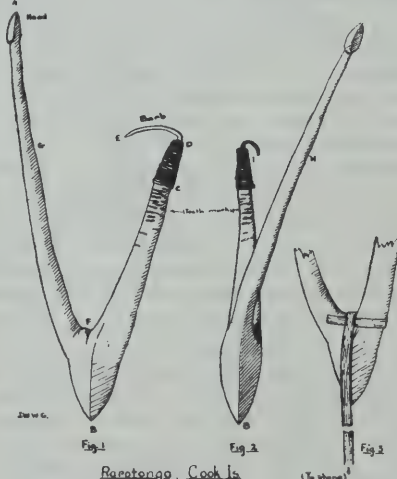
inches from the point A at which the snood is attached to the outer apex of the V at B, and 7 inches from A to the inner side of the V at F.

The shorter leg or barb side is $6\frac{1}{2}$ inches from B to D and $4\frac{1}{2}$ inches from D to F.

The barb, made from an iron nail and set sharply at right angles to the leg BC, is $1\frac{1}{4}$ inches long from D to E, and $1\frac{1}{2}$ inches from the point at D where it enters the short leg to the end of the fibre binding at C.

The mouth from D to G is $3\frac{1}{4}$ inches.

The shape and size of each "matau" depends to a large extent on the form



of the branch from which it is cut, and there is considerable variation in the proportion that the width of the mouth at DG bears to the rest, and in the angle of the short leg with the shank at HI (Fig. 2), but the leg BH in all examples seen deflects to the right.

In making, the rough V-shaped branch is denuded of bark and carefully scraped, tapering to its smallest diameter, about three-eighths of an inch from the end of the long leg; there it is slightly notched, and then sharply tapered to a cone-shaped point on the outer side, and flattened on the inner.

In Rarotonga there are three distinct methods of making this point of attachment for the snood.

- (1) The half cone shaped as in the example described, where the strands of the sennet are opened out round the shank and taken in a spiral twist round the standing part of the snood for two inches, where they are spliced into it.
- (2) *The Ball*.—In this the shank ends in a ball and the snood is attached by a half-hitch, and a figure eight knot.
- (3) *Double Notch* where the end of the shank has two notches, and the snood is attached by a separate lashing binding it to the inner side of the shank at each of the notches.

The fork at BF is bevelled off to a ridge on both sides and the arms are rounded from there to the ends, tapering slightly. The barb in all cases where iron or copper nails are used is let into a groove in the inner face of the short arm and securely lashed there with either "purau" (*Hibiscus tiliaceus*) fibre or wire. I have seen a specimen where the barb was made of turtle-shell (*Chelone*), and in this case two holes were made in the shell and lashings of fine sennet secured it to the short arm on the inner side.

The snood is now almost invariably made from European fishing line but in the example described it is made of round tapering coconut line a foot

long, ending in a knot where it would be attached to the fishing line.

The fish called by the natives of Funafuti "palu" appears to be the same as that called "paru" by the natives of Rarotonga, and is caught there, and at Pukapuka, Penrhyn, Manahiki, and Niue, in the Danger, Cook, and Hervey Groups, with this distinctive type of wooden hook.

The "paru" is found at a depth of from 150 to 200 fathoms, although very occasionally specimens have been caught at Rarotonga in the late evening by natives fishing on the surface with trailed pearl shell hooks.

The "paru" fisher having arrived alone in his outrigger canoe at one of the places of which there are five each about a quarter of a mile off the reef at Rarotonga, just after darkness, baits his wooden hook with the tail end of a flying-fish, splitting open and laying it along the short arm almost to the fork, forcing the barb through the back beside the dorsal fin, with a strip of fibre from the inner side of the bark of the "purau" (*Hibiscus tiliaceus*) he lashes the bait firmly into position.

A strip of the same fibre three feet long is tied firmly to a stone about a pound and a half in weight, the free end is brought up round the fork of the hook so that the weight of the stone, pulling on the standing part of the fibre, causes the bight to hold the end tightly against the ridge on the fork, as long as the fibre is taut (Fig. 3).

The stone is lowered carefully over the side, and the hook and line paid out until the stone touches bottom, when as the strain on the fibre ceases it slips off the hook, the stone is released, allowing the baited hook to hang free.

(Old natives say that it is to make possible the attaching of the stone in this manner that the large wooden hook is used, there not being sufficient room after baiting, and the metal of the conventional iron hook too smooth, to allow the correct adjustment of the fibre.)

The canoe is paddled backwards and forward, as the currents swing the line, so that line is kept straight up and down (it must not be allowed to sag) until a tug is registered on the foot or arm of the fisherman, who has attached it by a slip knot so that his hands may be free to paddle, although some of the most expert paddle with one hand and hold the line with the other, then the line is hauled in fast or slowly, so that a firm but not too

strong strain is kept on the fish. As it nears the surface the speed of haulage is increased until, with a swing, the fish is brought over the side, where a quick blow with a wooden club, followed by the fisherman's long drawn cry of "I-okoko" announces the end of the contest.

In addition to the "paru" small sharks, bonito (*Thynnus pelamys*) and the barracuda (*Sphyræna*) are taken on this hook.

A Visit to Lavoni, Fiji

(By the Rev. C. W. WHONSBON-ASTON, Levuka.)

LAST year I undertook a journey away from the beaten path across the hills of the Lavoni Valley. Unfortunately the track was very overgrown and wet underfoot, but, in shorts and humping a pack, we climbed the steep slopes of the hill country, and, after many slips and slides, came at last upon the Lavoni Valley with its fearfully steep sides and delightful streams, which joined together to form Bureta River.

Away below us could be seen the village of Lavoni, which was in quarantine, but we were able to pass through on the condition that we did not accept any hospitality, nor drink from the streams there—for dysentery bacilli of a particularly virulent nature have caused havoc in many of the villages. As we came into the valley we began to pass their plantations, and, as we looked back, we realized how Lavoni had been able to maintain its reputation as one of the villages unconquered in tribal warfare. The Lavoni can meet the Bau men on an equal footing.

We passed the taro, tapioca, yam and kumala plantations, waded through some streams, and then, breaking across the path, we came suddenly into a grove of trees. This is the old "camp-fire" place of the tribe. On one side

is a stone pavement from the centre of which springs a tall stone stood on end—the slaughter stone where many an unfortunate prisoner has met his fate.

Passing on, and after fording a stream which bound the slaughter place, we came to the old fortification. The fortifications have now lost their thorny ramparts, but one can still picture the warfare that may have been carried to the village gates. Alas, while mortal combat failed to rob Lavoni of its independence, civilization of a sort has proved an unworthy conqueror. As we passed through the village we noticed the devastation caused by the hurricanes of November and February last; little or nothing had been done to make good the damage. The Buli was absent, so we went across another stream into the next portion of the village and saw the huge grave of two chiefs who are buried there. As we left the village two Lavoni young men passed us carrying taro for the markets.

From thence across the hills we came to Visoto and then, along the Government road, where, ere long, we passed through the Roman Catholic Marist Fathers' Mission at Loreto.

The fact that we were able to go unarmed and unmolested through a

village like Lavoni may be a triumph for Christianity, but unfortunately Christianity's path is marred by the so-called civilization by which Christianity becomes intertwined. Christianity may have its blessings, but I very much misdoubt some of the influences that are brought to bear among Christian natives. Lavoni is an instance of this. The inhabitants, once famed as fighting men, had their village well kept, its orderly paths and by-paths of former days are still to be seen, the industry with which former huts were laboriously built with the aid of thatching brought from afar, and the strength of the fortification, together with the firm foundation upon which the old huts were built, are self-evident. Very rigidly, too, was the discipline of the ancient order maintained, the men having their own quarters separate from the women, the stranger welcomed (if in peace) with a hospitality approaching on prodigality. The men, and women too, clad only with few additions to Nature's garb, were well, healthy and vigorous; but the picture to-day is inclined to be saddening. The yaqona bowl, once the loving cup of the old men, by reason of age for active service, is now the young man's "whoopie" in many cases, I believe. Further, the people have less energy to go afar thatching for their cottages, when they are compelled to place galvanized roofs on their huts. To get this they find that they are able to work for a fixed period for certain

companies, in payment for which work they receive sufficient iron to make their roof and eaves. This has the effect of taking them away from their village, and the little extra civilization renders discipline a bigger problem than the days when the chief's law was paramount.

Then, too, the ease with which he can purchase tin foods, and secure store cooked bread *et cetera*, makes him less inclined for extensive cultivation. This has not lent him interest in his work, and is noted in many cases to undermine his constitution. Perhaps the reason why the Lavoni huts have not been rebuilt is because of this lack of industry, or perhaps many men have been taken away to other fields.

Another factor in "civilizing" the Fijian seems to be the clothing question. The Roman Catholic Mission seems to be the more sensible in this regard: a medal on the throat, and a sulu, seem to be the extent of dressing required by men and boys in their care. On the other hand, other organizations seem to dress them up like the proverbial "sore toe." The result is that Fiji, being wet half of the year, the wearing of European clothes has an undermining effect upon their health. The old Fijian, well covered in oil, could get well wet, but the oil is impervious to the rain and he could go to his hut and sleep on his mat without regard to a change of clothing. This has become instinctive, and no doubt to rest he goes now wet clothes and all.

A Cremation in Bali

(By CARLYLE GREENWELL.)

BEING informed that a cremation was to take place, we drove from Den Passar, now thick with natives passing along to the scene of the ceremony. It was a typical Bali road, lined with trees and coconut palms, which overshadowed Kampongs and Poeras, and,

being the route to Kapal, was thickly populated.

At last we stopped at one of the Kampongs more conspicuous than the rest, due to the street being lined with cars and other vehicles, and, to the strains of a gamelin, or native

orchestra, which could be heard above a great babble of voices and barking of dogs, we alighted to find ourselves amidst a large crowd of men, women, boys, and girls, all dressed in the Balanese national costume of sarong and slendangs, the latter thrown over some of the older women's shoulders. The gamelin was one of the largest we had seen, for the large gongs at the back were at least three feet across, and every stand and bench on which the instruments were placed was elaborately carved.

To the strains of its music we entered the Kampong through the gateway, being elbowed by all types of humanity, high and low. A labyrinth of bamboo shelters were met, interspersed with solid buildings of a similar type, but of heavier wood, while walls about eight feet high divided the outer square from an inner Kampong. Here, through an open doorway, better dressed natives of the higher class were seen: girls and women with brighter sarongs, and hair decorated with hibiscus and flowers of bright hues; others were thronging through the doorway. Over the cobblestones they came pell-mell, with offerings for the feast in baskets and vessels carried on head and arms; all seemed bent on loading the gods with their offerings, or honouring the dead with their libations.

We entered this second doorway, and stood under the cover of some bamboo shelters, temporarily erected to protect from the sun the thronging crowds and guests of the household.

In the centre of the Kampong square stood a brick and wood structure, with tiled floor open in front as a verandah; here the near relatives and friends of the departed were congregated. On closer inspection, we noticed the inner sanctum with its elaborately carved doorway, its posts and lintels intricately carved with *ranceaux*, its flower caps and painted satoe rafters all standing in deep shadow twenty feet back. All gave one the impression

that here was the home and hearth of a personage of high estate.

It was the Brahmin priest's house; around its brick base children rested, while their mothers, bare to the waist, lounged in picturesque groups. All seemed expectant and happy that at last the day had arrived when the spirits of the dead would be released from the body—a happy release for the living from their ominous presence.

A mass of serried posts, waist high and carrying offerings, divided the Kampong in half, ending in a low bamboo structure upon which sat the "Pedanda," or oldest priest. He was seated in meditative mood, with all the accoutrements of office at his knee, and was accompanied by younger and older men who sat in deep shade, and seemed to be supporting their chief, and awaiting with their guide and spiritual adviser for the last ministrations. Their Agamah doctrine taught that the soul of the departed, after the cleansing by fire, would return to earth in the form of mist or dew, and it must be reincarnated seven times before reaching its perfection.

We were led round these structures to view the dead. The kitchen of the Kampong on the right stood dark and smoke-begrimed, and a few old women, amongst the pots and urns, seemed just as begrimed, and as old and used, as the hobs and platters. To the left the Bale Bandoeng, a skeleton shelter, stood draped with textiles of all hues, giving the inner sanctum an air of dim solemnity. A picket fence of bamboo surrounded the draping, and a cooked sucking pig stood rampant on one picket, foods of various kinds, hung on the railing, were displayed as offerings to the powers that be. Two live chickens were tethered to a corner post awaiting in sleepy attitude their coming sacrifice, and a dove, also intended for immolation, hung in a wicker cage.

The bier, draped in white, could be dimly seen through all this mass of colour, tinsel, and extravagance, and

rich drapings formed a background, setting off the white pall on which the head-dress and accoutrements of office and daily use were displayed above the corpse.

All was quiet within the precincts of the Bale Bandoeng, but the hum of humanity outside rose and fell as some new Hindoo ritual was performed, or some new spectacle drew its murmuring spectators. Suddenly a loud clamouring and detonation of crackers was heard at some station point, and, following the direction of a moving crowd, we made an exit through an opening in the Kampong wall to an open field. Here a splendid sight met our eyes. Against a background of tall coconut and banana palms, interspersed with low hibiscus bushes and the dark massed foliage of the waringin trees, we counted about a dozen brightly coloured and gold tinselled structures tapering from a square box-shaped base mounted on a bamboo raft to several stepped stages culminating in a hip-roofed toompang. These structures were of all sizes and heights; the largest, centrally placed and away from the rest, had several toompangs; all were resplendent with patterned gold tinsel, stamped and pierced tissue paper of varying colours, bobbins and tassels, finials, and interlaced paper decorations, colourful and gaudy, but harmonious in their disposition; and, under the rays of the tropical sun, a varying splash of barbaric splendour.

In line with the large cremation tower, and also apart from the rest, stood a large wooden steer, similarly resting on its raft, but with head erect and nostrils agape in menacing attitude. Rampant and at bay, it stood resplendent in gold, colour and tinsel, sheltered from the sun's rays by two pajongs or umbrellas. This was the coffin; its back, forming a lid, could be removed, and the last mortal remains, wrapped in a white cotton shroud, would be deposited in the hollow body for cremation.

A large bamboo structure stood nearby, bare of all drapings and decorations; it was the sloping ramp used by the pall-bearers to transport the body from the Bale to the higher toompangs of the cremation tower.

All of these structures were to be burnt, except the bamboo ramp, which, in most cases, was carried away and deposited in the jungle and left, perhaps alternately to be taken to pieces or used in some structure, for The Hindu faith wastes nothing of what is left, particularly in offerings and food.

An indication that the funeral ceremony had started was heralded by a fusillade of crackers, great hubbub, and chorus of voices. The ramp was placed in position against the tower, and the body of the priest deposited in the topmost toompang, his embalmed corpse being borne by as many bearers as this narrow ramp would allow. The great cremation tower started to move, carried on the shoulders of at least fifty men; and then was seen to advantage, covering the lower portion of the Wadah, the Garuda or Sun Eagle—the riding bird of the god Shiva, and the ominous partner of the deceased through the nether regions. The structure, creaking and swaying above shoulders bent, and copper backs bared to the sun, slowly crept across the field; gongs were beaten, and the gamelin orchestra led the procession.

Directed by two or three dusky figures who held on to the base, the cortege advanced, while spectators of all types hustled and shouldered each other to gain pre-eminence of position. Suddenly a shower of small coins was thrown down by one of the stage hands secreted amongst the labyrinth of decoration high up on one of the highest toompangs; this performance was repeated amidst the scuffle and rush of bare feet, writhing bodies, and exultant cries of the successful scramblers.

The actual ceremony of cremation was to take place about a quarter of a

mile away, and, as each cremation tower followed the leader, the crowds of onlookers followed in their wake. Intervals between each procession were filled with the display of strings of girls carrying offerings of food and presents; and here the beauty of the Balanese maiden could be seen at its height—the variety in beauty, form and colour, the easy gait, the poise, the display of her varied charms, were never more in evidence than in the unconscious and zealous actions of these children of nature.

Each cremation tower followed in the wake of its predecessor, the labouring bearers bent under their loads, ejaculations and deep notes of exertion issued from the mass, interspersed with harangues from the guides, balanced in mid air and gesticulating in restless attitudes. Suddenly the crowds were pressed to one side, then to the other, as the towering masses, lurching from one angle to another, stopped and reversed. A sudden animation seemed to possess the garuda and its flaking nagas, and, as if imbued by some unseen spirits, backwards and forwards rushed the mass, twisting and turning as if affrighted, then renewing its peaceful amble, only again to burst forth its pent up fury. Any spirit would have lost its way, and the evil ones that might covet the spirit of the departed would certainly have been deluded and lost direction as each tower performed its gyrations before arriving at its resting-place freed from all evil influences.

A longer interval elapsed, and we followed the advancing crowds to the place of cremation. The wooden steer had not started, although the cremation towers had all been deposited in their respective positions. It was one of the most beautiful settings I have seen. A long depression in the field flanged with old ruins of some bygone poera culminated in a small artificial hill which lay green and cool under the shadow of a large waringin tree, whose long trailers forming lace-like apertures, as

if nature's cathedral had suddenly flung its traceried windows and its tapering piers and lofty vault over its assembled children. Under its deepest shadow sat the High Priest, mitred in silver, and robed in a dark mantle befitting the occasion; a thin line of smoke rose from a torch in one hand, which contained the sacred fire that was to kindle the pyres.

Row upon row, standing and sitting in picturesque attitudes, the women of the household and the better classes were assembled, their head-dresses and ear-rings, belts and rings, were of pure gold; their hair stiffened and dressed in gala fashion, raven black against the gold and brightly flowered trappings, graced shapely heads and perfect shoulders, and set off the coloured sarongs and loosely thrown lace-like slendangs covering bare arms and bare feet. The lower tiers of the lesser favoured reached the belt of sunshine and the thronging mass of natives.

Again a stir in the crowd as down the slope was rushed the wooden steer, up and down, circling round and in and out amongst the crowd, the same peculiar ritual was carried out, until, panting but exultant, the labouring bearers settled the bier below the gaze of the assembly. Crowds of men and boys rushed in turn to each bier, which consisted, like the steer, of hollowed logs on stilts, and, in turn, each corpse was reverently borne from the towers to the coffins; in the case of the higher cremation towers by means of the bamboo ramp. Others of lesser station were carried by near relations; but, before each group had left its tower, a great scramble ensued, and the corpse rose and fell, banded and hustled amongst the crowd, and wrappings, linen, and matting swathes were torn off in the mad struggle to obtain some memento of the departed. Coins, wrapped in dirty clothes, were wrenched from some unseen folds, sometimes limbs were severed, and the body, now a mass of broken and ragged remains, ultimately found a resting place in its

hollow coffin. The coarse clothes and matting left were now in turn dragged from the remains, and, carried by swift runners, were thrown into the valley and jungle below, and, as a substitute, a white cotton swathe was wrapped round or tucked among the dry and parched remains. The Brahmin Pedanda, more favoured than the lesser castes, was wrapped in a long white shroud, which, unrolled from some unseen depth, was carried above the heads of maidens like some long serpent. Each corpse, or mass of bones, was laid in turn to rest, and, around the steers and coffins, brambles and logs were piled up, and the pyres were ready.

The last ministrations were performed by the priests, holy water from red earthenware pots was sprinkled on the remains, each pot in turn was thrown to the ground and broken, and offerings of sirih cakes and foods of various kinds were laid and distributed amongst the folds.

A number of birds were then released and were soon lost to view as if to symbolize the spirit on its upward flight.

A lull in the proceedings seemed to arrest the crowds, and then around the hill slowly approached a small procession, consisting of the Priest and his retinue. The procession slowly drew near the High Priest's bier, a dark Pajong swaying above the centre mass, and a thin trail of smoke following in their wake as the holy fire was borne onwards. The crowds gathered thicker, and pressed nearer the biers as, in turn, each pyre was lighted, until the whole line became swathed in smoke; then here and there flames broke forth, and gradually each became a burning mass.

Tired and light hearted the crowds began to disperse, perhaps to rest, perhaps to watch at a distance, their anxiety at an end, for the souls of the departed were now well on their way to heaven, cleansed and freed from their restless earthly state.

The morrow would see the last journey of the mortal dust, for the remaining ashes would be gathered together and reverently scattered on the shore, to be borne by the ocean tide to that land that is but dimly known.

Mankind

"THE rise of the human race above all other beings, through man's ability to control the forces of nature, has invested the higher nations with a sort of supernatural halo, and this, at first sight, makes it difficult to believe that the 'lord of the earth' can have evolved from a lowly animal level. But we have only to survey the race itself, as it is scattered over the earth, to see at once such a great variety of stages of culture that the apparent gulf between the lowest men and the closely related

anthropoid apes becomes very much narrow. On the other hand, the distance of the men who are nearest to 'nature'—the aborigines of Australia, for instance—from the civilized nations of Europe is very considerable in point of culture, but not in regard to natural constitution. Where there are bodily differences, moreover, the advantage is by no means always on the side of civilized man. On the contrary, the advance of civilization is often purchased by no slight sacrifice of physical capabilities."—*Klaatsch*.

Notes and News

Members of the Society will be pleased to hear that Mr. W. W. Thorpe has almost recovered from his recent illness. He has decided to remain a few weeks longer at Dural, where he is convalescing. The Society has missed his support and personality, and he will receive a great welcome on his return.

Mr. F. D. McCarthy has been appointed Assistant Secretary *ex officio* to the Society. He is assistant in the Department of Ethnology, Australian Museum.

Mrs. J. F. Bingham and Mr. Roy Mackenzie have made tracings of several rock-carvings at Peat's Ridge, Mangrove Mountain.

We wish to thank Mrs. E. Brettle for a donation of 10s. towards MANKIND, and for presenting to the library of the Society "Freemasonry and the Ancient Gods," by J. S. M. Ward, 1926.

During the last few months Mr. W. H. P. Kinsela has been investigating cave paintings in National Park. To avoid destruction by vandals, we suggest that their localities be divulged only to those who have an interest in their preservation.

Mr. K. M. Cobb will be staying at Tareela, near Burren Junction, for the next six weeks. On a previous visit he found many interesting artifacts there, and we expect that this time his field work will be just as fruitful.

The following collection from Nor' West Australia was received by Mr. R. H. Goddard and exhibited at the June meeting of the Society: Wooden bull-roarer (quibutta) and churinga, both used during the circumcision ceremony, East Kimberleys. Stone bull-roarer, and medicine man's *jinkee*, Tanimi Well, Central Australia. Rain-ceremony stone (Culwoul) and bone death pointer, East Kimberleys. Medicine man's mother-o'-pearl charms from the East Kimberley coast, and a number of well made stone spear-heads, knives, scrapers and groovers.

In addition he received a stone skinning-knife and flaked chopper from the Wandewar River, north-west New South Wales.

It should not be forgotten that it was Aborigines who saved the lives of Bertram and Klausmann, the German aviators, who were lost near Cape Bernier, north-west coast, last July. The airmen were so weak that they could not eat the cooked meat offered them, so the blacks chewed it, giving it to the men from their own mouths. Also, the blacks pressed wild honeycomb between their teeth, and allowed the honey to fall into a small tin, and they gave this to the airmen to drink. These natives were from the Drysdale Mission. It is not the first time that white men have been saved by Aborigines.

On the first of August last, Mr. Carlyle Greenwell, accompanied by Messrs. F. G. and R. H. Goddard, discovered a new collecting ground at B.H.P.'s property adjoining the Mayfield Golf Links, Newcastle. The Company is excavating soil from an old bank of the river which is situated about half a mile from the present river bank. Several massive choppers of jasper and chert of excellent workmanship were found. The time at the party's disposal was limited and, in view of these excavations being enlarged, it would be worth while the investigation of other members of the Society.

Mr. W. J. Walton sends the following, taken from "An Account of the Settlement at Port Jackson, N. S. Wales," by Captain Watkins Tench, 1793: "On an exploring journey of Governor Phillip in the Parish of Manly Cove in the month of September, 1790, a very large whale was noticed to be stranded on the beach at Manly. It was surrounded by about 200 Aborigines, who had lumps of its flesh, and many fires were about on which portions of it were cooking. There was whale for everybody, including the explorers, who were offered portions of it by the Aborigines. The natives stated that the whale was cut up by the shell which is affixed at the end of their spear throwers or wommerahs."

"MANKIND" BELONGS TO THE SOCIETY.

Articles, however brief, of experiences in the field, unusual finds, or papers on abstract subjects, are always welcomed.